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AN

ENDEAVOUR

AFTER

Further Union

BETWEEN

CONFORMING & NONCONFORMING

PROTESTANTS,

In ſeveral Particulars.

By a Miniſter of the Church of England.

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An Endeavour after further Union between Conforming and Nonconforming Proteſtants.

1. THE Nonconforming Brethren ſcruple ſubſcribing this Clauſe in the 20*th* Article of the Church of *England*, *The Church hath Power to decree Rites or Ceremonies, and Authority in Controverſies of Faith.* I conceive that here is nothing diſſonant from the Principles and Practice of the Nonconforming Brethren themſelves. The foreſaid Clauſe hath two Parts; one ſuppoſeth that the Church hath Power to decree Rites or Ceremonies; the other ſuppoſeth that the Church hath Authority in Controverſies of Faith. I begin with this latter firſt. By the Church I underſtand the Society of Faithful People in Chriſt Jeſus, the Body of Chriſt. This Society muſt needs have *Miniſterial* Authority in Controverſies of Faith, as is plain from 1 *Cor.* 2. 15. *But he that is ſpiritual judgeth all things; yet he himſelf is judged of no Man.* Now the Church is a Spiritual Society, conſiſting of Men endued with the Spirit of Chriſt, whereby they are capable of diſcerning ſpiritual things ſpiritually, and conſequently of diſcerning, judging, and deciding each Man for his own Soul, what is of Faith, and what is not of Faith. This Reaſon is plainly hinted in the following Verſe in theſe Words, *We have the Mind of Chriſt*; that is, we who are godly in Chriſt Jeſus, have ſpiritual Underſtanding in the things of Chriſt; we know his Voice, and follow him, and turn from the Voice of Strangers. *Beloved, believe not every Spirit, but try the Spirits whether they are of God; becauſe many falſe Prophets are gone out into the World*, 1 *John* 4. 1. Now the Church is Chriſt's Beloved; and here ſhe is commanded not to believe every Spirit, but to try the Spirits whether they are of God; becauſe many falſe Prophets are gone out into the World. But ſhe may not preſume to try the Spirits, if ſhe have no Authority to try them; and ſhe cannot have Authority to try the Spirits, and to diſcern between the Voice of Chriſt and the Voice of Antichriſt, but ſhe muſt needs have Authority in Controverſies of Faith. Do not the Nonconforming Brethren reject Socinianiſm, Arianiſm, Pelagianiſm, the Popiſh Maſs, and other the like Hereſies and Deluſions? By what Authority do they reject them, and embrace the contrary Truths, and oblige all their Flocks ſo to do, if really the Church hath no Authority in Controverſies of Faith? It is then plain from their own Principles and Practice, that they do well allow the Church to have Authority in Controverſies of Faith, that

is, Miniſterial Authority dependent on, and ſubject to Chriſt her Head: which is the plain meaning of the Article, as is manifeſt from the whole Tenour thereof, and the reſt of the Articles ſubſcribed by the Nonconformiſt Brethren themſelves.

2. Then for the other Branch, *That the Church hath Power to decree Rites or Ceremonies*, that is, decent and uſeful Rites or Ceremonies, *circa Sacra*, about holy Things. That there are ſuch, the Nonconformiſts will not deny. I inſtance in the taking of an Oath; this is a Sacred Thing, a Religious Act, and a part of God's Worſhip pertaining to Natural Religion, common to us and Heathens, unalterably fixed by God as touching the Subſtance thereof, but not as touching the external Form and Manner of taking it; here is a Latitude left by God. And there may be innocent Variety; divers Countries may have divers Faſhions, and the ſame godly Man and Church of God may ſee cauſe to vary the Rite and Solemnity of Swearing. As *Abraham*, Gen. 14. 22. *ſwore with his Hand lifted up unto the Lord, the moſt high God.* At another time he made his Servant *ſwear with his Hand put under the Thigh of* Abraham *his Maſter*, Gen. 24. Thoſe who in the late Times in theſe Nations took the ſolemn League and Covenant, ſwore with their right Hand lift up to Heaven: But now both Conforming and Nonconforming Proteſtants, generally in *England* and *Ireland*, and, as I ſuppoſe, in *Scotland* alſo, ſwear with their right Hand laid upon the Bible, as a Rite or Ceremony not unlawful. Again, it is well known that the French Proteſtant Miniſters do uſe to preach with their Hats on, but the Proteſtant Miniſters in *England*, *Scotland* and *Ireland*, (not to name other foreign Churches) do uſe to preach with their Hats off. Now Preaching the Goſpel is a ſacred Thing, a religious Act, as all agree; and the Nonconformiſts will not deny but that for Subſtance it is unalterably fixed by God, but whether with the Hat on or off is not preciſely determined by him. Here there may be innocent Variety, it is clearly a Rite or Ceremony about a religious Act; one Church hath this Rite or Ceremony, another Church hath another Rite or Ceremony quite contrary, and yet both Ways lawful before God in the Judgment of the Nonconformiſt Brethren themſelves. For in things of this nature Cuſtom creates a Law, otherwiſe the Apoſtle had argued very weakly; *But if any Man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God*, 1 Cor. 11. 16.

3. Again, giving notice to the People by the ringing or tolling of a Bell at what time to aſſemble for God's publick Worſhip, as alſo the teſtifying of our Joy and Thankfulneſs to God on a 5*th* of *November*, by ringing of Bells, and by Bonfires, and on the like extraordinary Days of Thankſgiving, are clearly Rites or Ceremonies, *circa Sacra*, about holy Things, no

where

where preſcribed by God, and yet held lawful and uſeful by the Nonconformiſt Brethren themſelves. And therefore they muſt needs own that the Church hath Power to decree innocent, uſeful and decent Rites or Ceremonies, *circa Sacra*, about holy Things, there being clearly ſome ſuch Ceremonies or Rites in uſe among all the Churches of Chriſt, approved by the Nonconformiſt Brethren, no where ordained by God; it being ſufficient as to things of this nature, that they are no where forbidden by God, and being eſtabliſhed by general Uſage and Cuſtom of the Church where we live, that is equivalent to a Decree, and proves that the Church hath Power from Chriſt to begin and introduce ſuch laudable and uſeful Rites and Ceremonies, as to continue the Uſe and Obſervation thereof. *Nec Diſciplina ulla eſt in his melior gravi prudentique Chriſtiano, quàm ut eo modo agat, quo agere viderit Eccleſiam ad quamcunque forte devenerit. Quod enim neque contra fidem, neque contra bonos mores injungitur, indifferenter eſt habendum, & pro eorum inter quos vivitur Societate ſervandum eſt.* Auguſt. Epiſt. 118. ad Jan.

4. It being thus plain that the Church hath Power to decree Rites or Ceremonies, and that theſe may not be the ſame in all places; then not only this part of the 20*th* Article of the Church of *England*, but alſo the whole 34*th* Article, as being for ſubſtance the ſame more largely expreſſed, muſt needs be ſound, and conſonant to the Principles and Practice of the Nonconformiſt Brethren, and may ſafely be ſubſcribed by them. The Words of the 34*th* Article are theſe; *It is not neceſſary that Traditions and Ceremonies be in all Places, one, or utterly like: for at all times they have been divers, and changed, according to the diverſity of Countries, Times, and Mens Manners; ſo that nothing be ordained againſt God's Word. Whoſoever through his private Judgment, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth againſt the common Order of the Church, and woundeth the Conſciences of the weak Brethren. Every Particular or National Church hath Authority to ordain, change and aboliſh Ceremonies or Rites of the Church, ordained only by Man's Authority, ſo that all things be done to edifying.*

5. If we deſire a publick Expoſition of the Doctrine of the Church of *England* touching this matter, there is that of Mr. *Thomas Rogers*, *peruſed, and by the lawful Authority of the Church of* England *allowed to be publick*. He in that Expoſition declareth, that the Church hath no Power to appoint what Rites or Ceremonies ſhe will: for ſhe muſt decree none which be, either, for their own Nature, impious;—or for Uſe, ſuperſtitious;—or for their Weight, over-heavy, and grievous to be born;—or for their

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Worthineſs, in the Eyes of the Ordainers, either of equal Price, or of more account than the very Ordinances of God;—or againſt the Liberty of Chriſtians, and to the entangling of them again with the Yoke of Bondage: or laſt of all, any way contrary to the Commandments, Word, and Will of God. But the Rites, Ceremonies and Conſtitutions of the Church, they muſt make altogether, and tend both to the nouriſhing and increaſe of Love, Friendſhip, and Quietneſs among Chriſtians, and alſo to the retaining of God's People in the holy Service, Worſhip and Fear of God, according to the Rule of the Apoſtle,—*Let all things be done honeſtly, and by Order.* All Churches Reformed conſent hereunto. So Mr. *Thomas Rogers*, pag. 105, 106. No Nonconforming Brother will gainſay this.

6. The Articles do not ſay that the Church hath Power to decree the Croſs in Baptiſm, nor is any Man obliged by his Subſcription to them, to declare that ſhe hath, but only ſuch humane Rites or Ceremonies *circa Sacra*, as be decent, uſeful, and no way contrary to God's Word. Whether the Croſs in Baptiſm, and the Surplice in particular be decent, uſeful, and no way contrary to God's Word, is a Queſtion of another nature, and doth not come into the preſent Debate. For if it ſhould be ſuppoſed that the Church hath no Power to decree the Croſs in Baptiſm, and the Surplice, as being inconvenient, and no way neceſſary; yet will it not thence follow that ſhe hath no Power to decree ſuch other Rites and Ceremonies *circa Sacra*, as are confeſſedly expedient and uſeful, as to ſwear with the right Hand lift up to Heaven, or laid upon the Bible, and to give notice to the People at what time to aſſemble for publick Worſhip by ringing or tolling of a Bell. Even Dr. *Ames* himſelf, whom no one acquainted with Church-Affairs, can ſuſpect to have been partial in this matter, and too favourable to humane Ceremonies *circa Sacra*, doth acknowledg, that if there be no Error in humane Appointment touching the Place and Hour of God's publick Worſhip, and the like things, (*Conſtitutio illa habenda ſit quaſi ſimpliciter divina.* Medull. Theol. *l.* 2. *c.* 14. *num.* 28.) that Conſtitution is to be held, as it were, ſimply Divine: For that the Church do aſſemble for God's publick Worſhip at that Hour, which, all things conſidered, is moſt convenient, he grants is God's Will. Now the ringing or tolling of a Bell, is in the Judgment of Nonconformiſts themſelves, and all other ſober Perſons, an apt Mean, a prudential Ceremony, Rite, or Token of Man's Appointment, for notifying to the Congregation at what Hour to aſſemble, like the uſe of the Silver Trumpets under the Law, *Numb.* 10. And therefore the Hour ſo appointed being meet and convenient for God's publick Worſhip, according to Dr. *Ames*'s Conceſſion in the foreſaid Place, *Agnoſci debet quaſi à Deo conſtituta*, it ought to be acknowledged, as it were, appointed by God, and conſequently the foreſaid humane Ceremony whereby

whereby the Hour is notified. Which is ſufficient for my preſent Purpoſe, that there is nothing at all in the 20*th* and 34*th* Articles of the Church of *England*, repugnant to the Principles of the Nonconformiſts, but a full Agreement between both Sides as to this part of Subſcription.

7. For my part, I think that the Church hath no power to decree the Croſs in Baptiſm, or any the like humane Ceremony therein. My Reaſon is, becauſe Baptiſm it ſelf is a Divine Ceremony, and the Croſs is a humane Ceremony; and the Church hath no power to decree and annex a humane Ceremony to a Divine, it being plainly ſuperfluous and unneceſſary, there is neither Precept nor Example in all the Book of God to warrant ſuch a Decree. The Church hath no Power but for Edification, 2 *Cor.* 10. 8. and 2 *Cor.* 13. 10. She may impoſe none but *neceſſary things*, Acts 15. 28. ſuch as be ſome way neceſſary to Order, Unity, or Decency in God's Service, which the Croſs in Baptiſm antecedently to humane Impoſition, is not. It is neceſſary that Baptiſm be done in a fit Place, at a meet Hour, by one authorized, in a decent Garment, in a fit Poſture, with fit Words, and decent external Reverence and Solemnity; but there is no neceſſity at all of the Croſs, or any the like humane Ceremony in Baptiſm. Neither the Light of Nature, nor the Inſtitution of Chriſt, nor the Practice of the Apoſtles and firſt Churches planted by their Miniſtry, and recorded in Scripture for a Rule and Pattern to all ſucceeding Churches to the end of the World, do warrant any ſuch Decree and Impoſition. All needful Circumſtances, all that is any way requiſite to the orderly, decent, laudable, holy, juſt, and exemplary diſpenſing and partaking of Baptiſm, may be obſerved without the Croſs, or any the like humane Ceremony. To ſay the contrary, is to reproach the Inſtitution of Chriſt and his Apoſtles, and the Churches planted by their Miniſtry, and to ſet the Wiſdom of Man above the Wiſdom of God, and bring in Arbitrary Government into the Church, and lay a Foundation for numberleſs unneceſſary humane Ceremonies in God's Worſhip, as in the Papacy, and great Evils and Deſolations in the Church, by inflicting doleful Penalties upon worthy and good Men, who out of Conſcience refuſe Conformity to ſuch unneceſſary Decrees, as the Event doth ſadly manifeſt. But that it is unlawful to uſe the Croſs in Baptiſm, while impoſed by the Supream Authority of the Nation under pain of Deprivation, is more than I can prove, neither will I judg conſcientious Nonconformiſts who meekly diſſent.

8. Again, the Nonconforming Brethren ſcruple Subſcription to the 35*th* Article of the Church of *England* touching Homilies: which Article ſtands upon two Points. Firſt, that the two Books of Homilies contain a godly, and wholſom, and neceſſary Doctrine. Secondly, that therefore they judg them to be read in Churches by the Miniſters diligently and diſtinctly.

ſtinctly. The former Point I cannot think the Nonconforming Brethren, who have read the Homilies, will deny. The Article doth not ſay that there is nothing in any of the Homilies ſavouring of humane Weakneſs and Imperfection: for the main they may and do contain a godly, wholſom and neceſſary Doctrine, though there may perhaps be in them ſome tolerable Defects, as is incident to moſt good Books not divinely inſpired, and even to the beſt Tranſlation of the holy Scriptures. Touching the latter Point, the Nonconforming Brethren, by their Subſcription to the *6th* Article, muſt needs own and allow, that *the Apocrypha-Books (as* Hierom *ſaith) the Church doth read for Example of Life, and Inſtruction of Manners; but yet doth it not apply to ſtabliſh any Doctrine.* This plainly intimates that they are not againſt all reading of other Books than the Bible in the Church, due diſtinction being put between the one and the other. Neither will they condemn, but rather approve the French Proteſtant Churches heretofore, who in the want of daily Paſtors, did in many Places uſe to read both privately and publickly Mr. *Calvin*'s Sermons upon *Job*, as Mr. *Beza* in his Preface to them doth relate. And we may well think that this and no other was the Intention of the Compoſers of this Article, and of the Homilies, as thinking it better, in the want of Paſtors qualified with miniſterial Gifts and Ability, to compoſe edifying Sermons daily and continually of their own, that the People have ſound and godly Sermons of others compoſing, read to them in publick, than be without all publick Inſtruction. This Senſe will well ſtand with the Words of the Article, and it is agreeable to the Opinion both of Conforming and Nonconforming Brethren. And therefore as to this alſo I may well conclude that there is no difference between the two Parties.

9. There is but one more Article unſubſcribed by the Nonconforming Brethren, and that is the 36*th* concerning the Book of Ordination. Touching which, if the Epiſcopal Brethren will own the Nonconforming Brethren, ordained by Presbyters without a Biſhop, to be true Miniſters of Chriſt, and their Ordination to be valid, and will cordially embrace them as Brethren and Fellow-Miniſters, as in Conſcience they are bound, all other Matters will either be accorded; or what cannot be fully accorded, may be tolerated with mutual Brotherly Love to each other, according to that Apoſtolical Canon; *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing*, Phil. 3. 15, 16. But if the Epiſcopal Brethren ſhall judg the Nonconforming Miniſters, ordained by Presbyters without a Biſhop, to be no Miniſters of Chriſt, and their Ordination to be null, and their Baptiſm, Preaching, diſpenſing the Lord's Supper, and all other

other their Miniſterial Acts to be meer Nullities, then there is no hope of Accord, nor of Toleration with mutual Brotherly Love; a Schiſm there is, and like to be. Concerning which I will ſet down a Paſſage which I find related by Mr. *Clark* in the Life of that eminent Nonconforming Miniſter Mr. *Grecnham*. *On a time the Biſhop of* Eli *ſent for him to appear about his Nonconformity, at which time the Biſhop told him that there was a great Schiſm in the Church, asking him where the Blame was to be laid, whether upon the Conformiſts or Nonconformiſts? To which he readily anſwered, that it might lie on either ſide, or on neither ſide: For (ſaid he) if they loved one another as they ought, and would do all good Offices each for other, thereby maintaining Love and Concord, it lay on neither ſide; otherwiſe which Party ſoever makes the Rent, the Schiſm lies upon their ſcore. The Biſhop was ſo pleaſed with this Anſwer, that he diſmiſſed him in peace.*

10. They who repute Men ordained by Presbyters without a Biſhop, to be no Miniſters, and their Miniſterial Acts to be Nullities, are not regular Sons of God's Church in *England*, but a Sect, Combination, and Party of Men in it, who are tainted and defiled with an uncharitable Principle, contrary to one Article of the Chriſtian Faith, *The Holy Catholick Church, the Communion of Saints.* For God's Church in *England* doth own and embrace the Proteſtant Miniſters in *Holland*, *France*, *Helvetia* and *Geneva*, ordained by Presbyters without a Biſhop, to be true Miniſters of Chriſt, and the Churches guided by them to be true Churches: This hath been the conſtant Doctrine of God's Church in *England* all along from the beginning of the Reformation to this day. And unleſs we ſo hold, we yield the Cauſe to the Papiſts, and overthrow the Proteſtant Cauſe. The Papiſts ask, Where was our Church before *Luther?* To which the Anſwer hath been often made, That whereſoever upon Earth God had a People believing in the Father, the Son, and the Holy Ghoſt, retaining Baptiſm and the Lord's Supper, for Subſtance ſound and good, and living righteouſly, ſoberly and godly, there was our Church. We are ſure from God's Word, and the ſound Belief of all Chriſtian People, that ſuch a Church God had upon Earth before *Luther*, and will have to the End of the World. We do not derive our Church and our Miniſtry from *Rome*, and the Roman Papacy, but from Chriſt and the holy Scriptures, and the Evangelical Covenant, by the Tenour whereof, upon our ſincere Repentance and Incorporation into Chriſt by lively Faith, all things become ours, *whether* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, or things preſent, or things to come; all are ours*, 1 Cor. 3. 21,22. And conſequently whatſoever is true, juſt, good, any way uſeful to God and Chriſt Jeſus, and the Souls of Men, among Papiſts, Jews, Turks and Heathens, that becomes ours for ſpiritual Uſes to our Souls. In leaving the Papacy we have not left

Chriſt and his Church, but we have left Idolatry, falſe Worſhip, Superſtition, and the Way of Damnation, and are become a ſound part of, and joined to that holy Catholick Church, which is the Myſtical Body of Chriſt, the bleſſed Company of all faithful People, built upon the Foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief Corner-Stone. Upon this Divine Foundation all the Proteſtant Churches ſtand; and they who deny Ordination by Presbyters without a Biſhop to be valid, muſt *(will they, nill they)* fall in with the Principles of the Papiſts againſt the whole Reformation, becauſe the Cauſe is common.

11. The Miniſtry of the Nonconforming Brethren doth not ſtand by the late Act for Toleration, but by God's Word: that Act doth only privilege and ſecure them from Penalties and Proſecutions at Man's Bar. They in their Conſciences judg ſome things impoſed by the Act of Uniformity, flatly ſinful, though they honour and love conſcientious and worthy Conformiſts, who think otherwiſe. Whether they err or not, is not the Queſtion in order to Peace; all the while it is certain that ſome things impoſed are in their own nature no way neceſſary to Holineſs, to Order, to Unity, to Decency in God's Service, to Edification, to Peace; all which may well be, and conſiſt, without the things impoſed, in the Judgment of Chriſt and his Apoſtles, and the firſt Churches planted by the Apoſtles for a Pattern to all ſucceeding Ages, and in the Judgment of all other impartial Chriſtians, yea and of Adverſaries themſelves.

12. The Nonconforming Brethren may well be ſubject to the Biſhops and their Courts, as Officers appointed by the State, touching things that concern their Office, ſo far forth as they require nothing in their Judgment ſinful: for Subjection ſo far, is not inconſiſtent with, but rather according to their own Principles. In like manner, the Epiſcopal Brethren in *Scotland*, who now are the Nonconforming Party there, may well be ſubject to the Presbyterian way of Diſcipline, as an Ordinance appointed by the State, ſo far forth as nothing is impoſed on them, which in their Judgment is ſinful: for Subjection ſo far is well conſiſtent with their own Principles. Supream Magiſtrates being appointed by God to be nurſing Fathers to the Church, and to rule all Eſtates in their Dominions by the Sword, all, both Biſhops and Presbyters, in their Dominions muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake, both to the King as ſupream, and to ſuch as act legally under him.

The Validity of Ordination by Presbyters without a Biſhop.

1. ORdination by thoſe who ſucceed the Apoſtles of Chriſt in the moſt neceſſary and principal part of their Office, muſt needs be valid. *But we will give our ſelves continually to Prayer, and to the Miniſtry of the Word*, Acts 6. 4. This is clearly the moſt neceſſary and principal part of the Apoſtles Office, becauſe it hath the greateſt Aptneſs and Tendency by Divine Inſtitution, to convert and edify Souls, to breed and increaſe in them ſaving Faith, to inlarge and add to God's Church, to deſtroy the Works of the Devil, and make all Perſons holy and happy through the gracious Concurrence of the Holy Ghoſt. Now it is notorious and undeniably evident, that many Presbyters do give themſelves continually to Prayer, and to the Miniſtry of the Word: And therefore Ordination by them without a Biſhop, muſt needs be valid.

2. God's gracious Promiſe is, *I will give you Paſtors according to mine Heart, which ſhall feed you with Knowledg and Underſtanding*, Jer. 3. 15. This is an Evangelical Promiſe fulfilled by God to Multitudes of Chriſtian People in many parts of the World; they are bleſſed by him with Paſtors according to his Heart, ordained by able and faithful Presbyters without a Biſhop, ſuch Paſtors as do feed them with heavenly Knowledg and Underſtanding, whoſe Labours in the Miniſtry God doth graciouſly and abundantly ſucceed and proſper with the Converſion, Confirmation, and Edification of Souls. Satan doth implacably hate their Miniſtry; and they who are not converted and edified by it, are left without excuſe, and cannot but be convicted in Conſcience that the Miniſtry of ſuch Paſtors is Divine and from above.

3. *Chriſt, when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; for they know his Voice. And a Stranger will they not follow, but will flee from him; for they know not the Voice of Strangers.*—— *My Sheep* (ſays he) *hear my Voice, and I know them, and they follow me*, John 10. 4, 5, 27. Now in many parts of the Chriſtian World Chriſt doth govern, feed, and diſcipline his Sheep, that is, his Saints, by the Miniſtry of Paſtors ordained by Presbyters without a Biſhop. The Sheep of Chriſt have ſpiritual Wiſdom and Sagacity, whereby they are capable of diſcerning ſpiritual things ſpiritually, and can perceive that the Word in the Mouth of ſuch Paſtors is the Word of God, and the Voice of Chriſt; they are ſure that it is ſo by its Divine and Heavenly Effects upon their Hearts, cauſing them to hate all known Sin, and ſhun the Occaſions thereof, to love Righteouſneſs, to do juſtly, and love

Mercy, and walk humbly with their God; to eſteem very highly in Love for their Work's ſake all faithful Miniſters, and ſuch as labour in the Word and Doctrine, and to turn from all ſuch as by their Fruits do plainly ſhew themſelves to be Wolves in Sheeps Clothing, Men never ſent of God, Subverters of Peoples Souls.

4. God bids the Prophet *Ezekiel* to tell the Children of his People, *and ſay unto them, When I bring the Sword upon a Land, if the People of the Land take a Man of their Coaſts, and ſet him for their Watchman*, &c. *Ezek.* 33. 2. This plainly intimates that it belongeth to the People, as having Souls incomparably precious, which God hath commanded them diligently to keep, and hath given them charge of, with wiſe Care, according to the general Rules of God's Word, to take a fit Man, and ſet him for their Watchman, Guide and ſpiritual Paſtor. Accordingly the People in many parts of the Chriſtian World, do take a fit Man ordained by Presbyters without a Biſhop, and ſet him for their Watchman and ſpiritual Guide, and partake of his Miniſterial Labour and Overſight, with great Profit to their Souls: and therefore his Ordination muſt needs be valid.

5. God's Word is, *Let the Presbyters that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine*, 1 Tim. 5. 17. Whence it is plain that ſuch as labour in the Word and Doctrine, are the moſt eminent Miniſters of Chriſt, and Pillars of God's Church, becauſe double Honour is *eſpecially* due to ſuch, and not to ſuch as do not labour in the Word and Doctrine, though they rule well: for though double Honour is due to them alſo, yet it is not *eſpecially* and eminently due to them that rule well, but to them that labour in the Word and Doctrine. Now labouring in the Word and Doctrine is a thing in its own nature common to the Biſhop and the Presbyter, as all agree; and it is manifeſt in Experience, that many Presbyters are eminent Labourers in the Word and Doctrine, and many Biſhops in the Chriſtian World are not; they neither labour in the Word and Doctrine, nor rule well, but rule very ill, and teach Idolatry, falſe Worſhip, the Doctrine of Seven Sacraments, Salvation partly by Grace, and partly by Merit of Works; with-holding the Cup in the Lord's Supper from the People, Purgatory, Tranſubſtantiation, God's Service in a Tongue not underſtood by the People; they kill God's Saints, thinking they do him Service in ſo doing; this do the Biſhops in Popiſh Countries. And therefore certainly, according to God's unchangeable Law, and the Grounds of Religion, Ordination by Orthodox, Godly and Exemplary Presbyters, who labour in the Word and Doctrine, muſt needs be more valid, more Divine, more Apoſtolical, and more Honourable than Ordination

dination by ſuch Biſhops as neither rule well, nor labour in the Word and Doctrine, but they rule very ill, and are Antichriſtian. God's Word is, *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed*, 1 Sam. 2. 30. God judgeth Miniſters according to their Works, not by bare Names, and Titles, and Robes, and worldly Grandeur, and Princes Favour, and earthly Riches, and things common to good and bad Men, but by inward real Worth, and Miniſterial Ability and Fidelity, honouring thoſe who honour him, and thoſe more abundantly, who more abundantly honour him, and are by his Grace Evangelically worthy of Honour. Now we are to be Followers of God as dear Children; and as in other Points, ſo particularly in the Point of Ordination, prefer a Presbyter who labours in the Word and Doctrine, before a non-labouring Biſhop. Ephes. 5. 1.

6. The Apoſtle ſaith, *Other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt*, 1 Cor. 3. 11. Ordination by able and faithful Presbyters without a Biſhop, is built upon this Foundation, and ſo it muſt needs be valid, firm and immoveable. It is done publickly with Faſting and Prayer, *with the laying on of the Hands of the Presbytery*, with due Trial and Probation of the Perſon to be ordained, with the Liking and Conſent of the People, with ſound Belief in God the Father, and the Son, and the Holy Ghoſt, with expreſs or implicite Renunciation of Arianiſm, Socinianiſm, Pelagianiſm, Popiſh Idolatry and Superſtition, and all other Antichriſtian Sects and falſe Ways of Salvation, with ſeparation of the Perſon ordained for the Work of the Miniſtry all his Days, with no Impoſition of any thing flatly ſinful, with publick Profeſſion of the Sufficiency and Perfection of the holy Scriptures for the making of us compleat in all the Will of God, throughly furniſhed unto all good Works by the ſpecial Grace of Chriſt, with Authority not to be a Miniſter to this or that particular People only, but to be a Miniſter of Chriſt related to the whole Church on Earth in general, and ſpecially to that particular People to which he hath Call; and all this with the Concurrence, Countenance and Protection of the higher Powers in *Scotland*, *Holland*, *Helvetia*, *Geneva*, *New-England*, and many other parts of the Chriſtian World. If this be not valid Ordination, there is no ſuch thing as valid Ordination; it muſt needs be valid in the Judgment of all ſuch as approve the 23d Article of the Church of *England*. 1 Tim. 4. 14.

7. They who maintain that Ordination by Presbyters without a Biſhop is not valid, proceed upon this Suppoſition, that the Church of God is a Political Society, conſiſting of two parts eſſentially, a ruling and a ruled Part; that while Chriſt was upon Earth, he was the governing Part, but he leaving the Earth, ordained the Apoſtles to be his Lieutenants,

nants, and *Peter* the Foreman of them all; that Biſhops ſucceed the Apoſtles as to the Government of the Church Univerſal upon Earth, and are Chriſt's Eccleſiaſtical Lieutenants; and that the Biſhop of *Rome* is *Epiſcopus primæ Sedis*, the Chief and Foreman of all the Biſhops; that this Hierarchy and Inſtitution is Divine, and all who do not comply with it are guilty of damnable Schiſm, and ſo dying, cannot be ſaved.

Subeſſe Romano Pontifici omni humanæ Creaturæ, declaramus & definimus omnino eſſe de neceſſitate Salutis. Boniſ. 8. in extrav. de majorit. & obed. cap. unam ſanctam. Col. 212.

8. I ſhall freely grant, that if really the Church of God be, what they ſuppoſe, a Political Society, conſiſting of two Parts eſſentially, a ruling and a ruled Part, then all the reſt is unavoidable, and I ſhall be obliged to turn Papiſt, and I promiſe ſo to do. But if this firſt Point, which is the Foundation and Corner-ſtone of their Fabrick, fail, and prove ruinous, then their whole Cauſe, as built on it, muſt needs fall with it; and *(will they, nill they)* they muſt confeſs that Ordination by Preſbyters without a Biſhop is valid, and that their Separation from, and oppoſing themſelves againſt ſuch Miniſters, and the Churches governed by them without a Biſhop, as an Eccleſiaſtical Lieutenant, is a very great Sin, and their Charge of Schiſm will recoil, and light upon themſelves.

9. I overthrow the Foundation of their Hierarchy by this invincible Argument: If the Church of God be a Political Society, conſiſting of two Parts eſſentially, a ruling and a ruled Part; then there can be no difference between *Moſes* and Chriſt, between the Law and Grace, and then the Chriſtian Religion is deſtroyed; *For the Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt*, John 1. 17. *Moſes* under God was Political Ruler of *the Church in the Wilderneſs*, which was the Church of God. He commanded them a Law to obſerve, which he had received from God, with Sanctions of Rewards and Puniſhments, aſſuring Happineſs to the faithful Obſervers of it, and denouncing God's Curſe and Vengeance againſt the unfaithful Breakers of it. But *Moſes* being but a meer Man, and not God, being alſo himſelf a Sinner, a Child of *Adam* conceived and born in Sin, and by Nature a Child of Wrath even as others, and not ſufficient of himſelf, without God's ſpecial Grace, to think a good Thought, he could not give Repentance and Pardon of Sin, and the Spirit of Adoption, either to himſelf or any other; he could not by ſupernatural Grace write the Divine Law in the Heart of any, and ſhed abroad God's Love

Moſes *commanded us a Law, even the Inheritance of the Congregation of* Jacob. *And he was King in* Jeſhurun. *Deut.* 33. 4, 5.

Love in the Heart, and make it holy: this is utterly above *Moſes* and the Law to do and effect. *For if there had been a Law given, which could have given Life, verily Righteouſneſs ſhould have been by the Law. But the Scripture hath concluded all under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* Gal. 3. 21, 22.

10. But now Jeſus Chriſt is not another *Moſes*, a bare Political Ruler and governing Part of God's Church, but he is the Word made Fleſh; that Man in whom dwelleth all the Fulneſs of the Godhead bodily, equal in reſpect of his Deity with the Father and the Holy Ghoſt, the Purchaſer of the Church with his own Blood; and he gives Repentance and Pardon of Sin, and Perſeverance, and Salvation, to *Abel*, *Abraham*, *Moſes*, *David*, *Peter*, *Paul*, and the reſt of the Elect in all Ages; theſe are the holy Catholick Church, the Myſtical Body of Chriſt, the bleſſed Company of all faithful People; and ſo Chriſt is truly *all in all*, which no meer Political Ruler and governing Part can be. 1 *Cor.* 1. 30. *Col.* 3. 11. 1 *Cor.* 12. 6.

—— Quia tametſi Chriſtus non ideo ad nos venit, ut tanquam alter Moſes novæ legis pondere nos premeret, ſed ut jacentes ſub onere legis auxilio gratiæ ſublevaret, &c. *Bellarm. de Verbo Dei, l.* 1. *c.* 3.

11. All ſound Writers, all both Proteſtants and Papiſts agree, that Political Society, Rule and Government, is common to Chriſtians and Heathens. For all Political Government is either Monarchical, or Ariſtocratical, or Democratical. But the Government of God's Church is none of theſe, becauſe all theſe are Forms and Kinds of Civil Government common to Chriſtians and Heathens, to godly and ungodly Men, as all confeſs. But the Church of God cannot conſiſt in any thing common to Chriſtians and Heathens, to godly and ungodly Men, becauſe it is a Special Society ſubſiſting by the ſpecial Grace of God in Chriſt, and by ſpecial Laws ſupernaturally written in the Hearts of all regenerate Men, who are the Church of God, the Myſtical Body of Chriſt, a ſelect Society differing in Kind and Subſtance from all ungodly, faithleſs and impenitent Men, as Light doth from Darkneſs, and Chriſt from *Belial*, and a Man from a Beaſt, and a living Man from a dead Man.

12. Though Chriſt make great uſe of Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers in the Government of his Church, and without Miniſters ordinarily the Church cannot ſubſiſt; yet Chriſt himſelf is ſole Head, Lord and Husband of the whole Church, and every Part thereof; only his Voice is to be heard in the Church, for his Sheep know his Voice, and follow him and no other, *John* 10. 4, 5, 27. He doth

doth not govern the Church as a worldly Monarch and Political Ruler, by Biſhops as his Deputies and Lieutenants. But he dwells in the Hearts of his Saints by Faith, and is graciouſly preſent with all his faithful ones to the end of the World; and where two or three are gathered together in his Name, there is he in the midſt of them. And where is Chriſt the Head, and real Saints his Members by Faith and holy Invocation, there is God's Church both Name and Thing. But they who deſpiſe, contemn, and ſhut their Ears againſt the Voice of Chriſt by his Miniſters, cannot be ſaid to be gathered together in Chriſt's Name, but in their own Name.

13. As in defining a Man, he is not to be defined barely by what is common to a Man and a Beaſt, or to a living and a dead Man: ſo in defining the Church of God, it is not to be defined barely by what is common to real Saints and Hypocrites, to ſound and unſound Profeſſors. For if you ſo define it, you leave out the principal thing, and that is godly Sincerity, Divine Faith working by Love, this being to the whole Church, and to every Part and Member thereof, what the Soul is to the Body, without which it is a dead Corps. *For he is not a Jew, which is one outwardly; neither is that Circumciſion, which is outward in the Fleſh: but he is a Jew, which is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men but of God.* Hypocrites and unſound Profeſſors, as to external religious Order, and Communion in the Word, and Prayer, and Sacraments publickly, are *of* the Church, but they are not *the* Church; like as *they are not all* Iſrael, *which are of* Iſrael.

Rom. 2. 28, 29.

Rom. 9. 6.

14. Hence it is evident that all thoſe, and only thoſe, in *England*, which believing in God the Father, the Son, and the Holy Ghoſt, repent truly of their Sins, and live juſtly, ſoberly and godly, in hope of eternal Salvation by Chriſt, are *eminently* God's Church in *England*: for theſe dying in the Lord, go to Heaven, where they are for ever Members of the Church Triumphant, although when they were upon Earth, they might by too many be counted and called Schiſmaticks, Hereticks, Men not fit to live, and uſed as the World is accuſtomed to uſe God's Holy ones, whom it hates. But God's Judgment and the World's Judgment do vaſtly differ. And all thoſe in *England* who are by Profeſſion Chriſtian People, and are void of godly Sincerity and heavenly Regeneration, whether they be Proteſtants or Papiſts, Conformiſts or Nonconformiſts, Biſhops or Presbyters, Paſtors or People, Rulers or Ruled, (that doth not alter the Caſe) they are for the preſent Children of the Devil, under the Wrath and Curſe of God, and liable to eternal Damnation; and therefore they are no ſound Members of God's Church, and conſe-

conſequently no ſound Members of God's Church in *England*; they are but equivocally Church-People, as a dead Man may be called a Man, and an adulterous Wife a Wife, and a traiterous Subject a Subject; they are but as *Cham* in *Noah*'s Ark, as *Judas* among the Apoſtles, as Tares among the Wheat: *They profeſs that they know God, but in Works they deny him, being abominable and diſobedient, and unto every good Work reprobate.* Tit. 1. 16. And therefore ſuch as ſo die, without heavenly Repentance, moſt certainly go to Hell, and are for ever cut off from God's Church both Militant and Triumphant.

15. Hence alſo it is evident that the diſtinction of God's Church into Univerſal and Particular, Inviſible and Viſible, Ruling and Ruled, Repreſentative and Repreſented, Political and Myſtical, Organized and Unorganized, Congregational and not Congregational, Dioceſan, Provincial, National and Patriarchal, as into two or more Kinds, is Atheological, and repugnant to the Nature of God's Church, which is the Myſtical Body of Chriſt, and therefore it cannot admit of two Kinds: For as there cannot be two Heads to one Body, ſo there cannot be two Bodies to one Head. But if the Church, which is the Body of Chriſt, be diſtinguiſhable into two Kinds, then it is no longer one holy Catholick Church, one Body of Chriſt, but two contrary Bodies to one Head, which is monſtruous. By the ſame reaſon that you diſtinguiſh the Church of God into two Kinds, you may diſtinguiſh it into more, into three, four, a hundred, a thouſand Kinds, and ſo *in infinitum*; there can be no Stop, there muſt needs be endleſs Multiplicity, and conſequently no ſuch thing as the Church of God, no real difference between the Church and the World, Saints and Infidels.

16. There is no ſuch thing as a univerſal Church on Earth, diſtinct from all particular Churches. For the whole, as diſtinct from all the Parts, is only Notion and Conceit, as a Man in the Moon, or Caſtle in the Air, a meer Fiction. If there ſhould be here and there a Chriſtian by himſelf alone, in ſome Wilderneſs or Cave, remote from all humane Society and Converſe for ſome time, or in a Ship at Sea among Infidels, or as *Daniel* in the Lions Den, or *Jeremy* in the Dungeon, or *Joſeph* ſold for a Slave into *Egypt* among Heathens, remote from all Churches, he would be *inſtar Eccleſiæ*, inſtead of a Church to himſelf. For God being ſuppoſed graciouſly preſent with him, all Wants are made up in God; he is all, not as excluſive of Inſtruments, Means, and ſecond Cauſes, where they may be had: but where they cannot be had, through no fault of ours, but through God's moſt wiſe and holy over-ruling Providence, and he be graciouſly with us, and talk with us by the inviſible Operation of his Word and Spirit, and in the multitude of our ſad

Thoughts within us delight our Souls with his heavenly Comforts, here is God's Church; *This is none other but the House of God, and this is the Gate of Heaven*, Gen. 28. 17.

17. There are Multitudes of particular Churches upon Earth, as the Churches in *England*, in *Scotland*, in *Ireland*, in *Holland*, in *Germany*, and other Places, which have particular Guides and Pastors set over them, and are distinguished one from another by convenient local Bounds and Limits, and Diversity in some external Modes and Customs and Rites, tho they all agree in the Substance and Foundation of true Religion. Hence according to Scripture we say, The Church of God at *Ephesus*, the Church of God at *Corinth*, the Churches of *Galatia*, meaning all the Christian People at *Ephesus*, all the Christian People at *Corinth*, and so forth. But this is no proof that God's Church is two, Universal and Particular: like as it is no proof that the Body of a Man is two Bodies, because it is one Body consisting of many Members; and that *England* is two Kingdoms, because it is one Kingdom consisting of many Counties, Cities, Towns and Villages.

18. The Church of God is plain and visible to such as believe the Gospel, as is the Sun at Noon-day to all that are not blind. But who so blind as those that will not see? If Men wilfully shut the Eyes of their Minds by Unbelief, and call Darkness Light, and Light Darkness, the Church of God the Synagogue of Satan, and the Synagogue of Satan the Church of God, they may deceive themselves, they cannot deceive him. *For the Foundation of the Lord standeth sure, having this Seal, The Lord knoweth them that are his. And let every one that nameth the Name of Christ, depart from Iniquity.* 2 Tim. 2. 19.

19. We see those Men and Women, who are by Profession Christians, and of the Church, they are as visible as any other People upon Earth. But that which makes them sincere Christians inwardly before God, we see not, but believe; for *Faith is the Evidence of things not seen*, Heb. 11. 1. And it is only sincere Christians which are the Church of God, so as to be in a State of Salvation. Our own godly Sincerity we may be infallibly sure of; *the Spirit it self bearing witness with our Spirit, that we are the Children of God*, Rom. 8. 16. But we cannot be infallibly sure of the Sincerity of any other in particular, neither is such Assurance necessary.

20. Again, those who deny Ordination by Presbyters without a Bishop to be valid, suppose that God's Church doth not consist wholly and only by the Divine Laws, but partly by the Divine Laws, and partly by Humane Laws. But this is a great Error, repugnant to the Nature of God's Church: for the Church is not partly the Church of God, and

partly

partly the Church of Man, but it is abſolutely and entirely *the Church of God, which he hath purchaſed with his own Blood*; and therefore it conſiſteth by the Divine Laws only, not as excluſive of wholſom and uſeful Humane Laws; theſe are ſubſervient, but they add no Perfection to the Divine Laws; they do not, they cannot by themſelves bind the Conſcience: for the Conſcience of Man cannot be bound ſave by ſomething ſuperiour to it, which no humane Law by it ſelf can be. Indeed we are bound to be ſubject to the higher Powers, not only for Wrath, but alſo for Conſcience ſake, and peaceably to obſerve and conform to humane Laws not repugnant to God's Law. But this Bond and Tie upon the Conſcience doth not ariſe from Man's Law, but from God's Law, only this is ſuperiour to the Conſcience. The Church is abſolutely and entirely the Body of Chriſt, his Wife and Spouſe, and not partly the Body of Chriſt, his Wife and Spouſe, and partly the Body, Wife and Spouſe of this or that Man, or number of Men. And therefore ſhe is to be wholly governed by the Laws of Chriſt her only Head and Husband, and by no other. But then the more obſervant ſhe is of Chriſt's Laws, and obedient to his Divine Commands, ſhe will be the more obſervant of Second-Table-Duties, and careful to render to all, both Superiours, Equals and Inferiours, their juſt Dues, and all that lies in her to live peaceably with all Men, and to give no Offence to any; becauſe all theſe are Duties laid upon her by the Divine Laws. Act. 20. 28

21. The Voice of God's Church, and every part thereof, is, *God only is my Rock and my Salvation.* Not partly God, and partly Man, Biſhops, Presbyters, Princes, Parliaments, Convocations, Synods, an Arm of Fleſh, humane Laws, Canons and Decrees. But God only is my Rock and my Salvation, he is alſufficient, he is all in all; while we cleave only and wholly to him, and obſerve his Laws, and keep in his good Way, we are ſafe and happy, no Evil can befal us, becauſe he is Almighty to protect and provide for us, and give us every good thing, and will not fail ſo to do. But if we truſt partly in God, and partly in Man, and aſcribe any the leaſt part of the Glory, belonging to God and his Law, to Man and his Law, and contend that the Being and Well-being of the Church, from firſt to laſt, doth not conſiſt by God's Law only, but partly by his Law, and partly by Man's Law; then we are guilty of ſpiritual Idolatry and Adultery, we debaſe God, and deify Man; we make God and Man coequal and coordinate Cauſes of the Churches Peace and Safety both temporal and eternal, which is a tranſcendent Vice, and plucks up all true Religion by the Roots, and makes God's Church adulterous, partly Chriſt's Wife, and partly the Wife of the Pope, of this or that humane Law-maker, which Chriſtian Ears cannot bear to hear. Pſal. 62. 5, 6.

 22. Again,

22. Again, the ſame Adverſaries of the Validity of Ordination by Presbyters without a Biſhop, are conſtrained to hold them by a Popiſh diſtinction between the Power of Order and the Power of Juriſdiction, confeſſing that by God's Law the Biſhop and the Presbyter have equal Authority as to the Power of Order, but not as to the Power of Juriſdiction. But this Doctrine and Diſtinction God's Law hath not, and therefore it may not be received. For the preſent Diſpute doth nearly touch that great Article of our Faith, *The holy Catholick Church, the Communion of Saints.* And it is a ſure Rule, conſented to by all ſound Divines, that as to Articles of Faith, no Doctrine or Diſtinction, not contained in God's Word, may be admitted. But God's Word hath not this Doctrine and Diſtinction, but the contrary; it fully aſſures us that the Power of Order is all the Power which Chriſt communicated to his Apoſtles and their Succeſſors, it being abundantly ſufficient, through his gracious Aſſiſtance and Concurrence, for the ordering, guiding, governing and diſciplining of the Church unto the end of the World. And what Power of regular Juriſdiction is in Biſhops diſtinct from the Power of Order, is not Divine, but Humane, from Man's Law, and not from God's Law. And therefore if it ſhould be ſuppoſed that Ordination by Presbyters without a Biſhop is an Error, as being againſt an innocent Law of Man; yet is it not therefore null and invalid: for though it ought not to be done, yet being once done, it is firm and valid, becauſe done by thoſe, who by God's Law are confeſſed to have Power to do it, being equal with the Biſhop as to the Power of Order; it being very abſurd, and a Contradiction *in adjecto*, that thoſe ſhould have Power to order, who have no Power to ordain; and that thoſe ſhould have equal Power to order, who have not equal Power to ordain.

23. True it is, that beſides the fixed Paſtors of each particular Church, there were in the primitive Times the Apoſtles, as general Overſeers, who did uſe to viſit the Churches, and took care of them. But this was no Act of external Juriſdiction diſtinct from the Power of Order, but what may innocently and ſafely be done by an eminent Presbyter qualified with Gifts and Graces for the Work, of his own free accord, according to the general Rules of God's Word. Mr. *John Dury* a Scotiſh Presbyter, in the Reign of King *Charles* I. made it his buſineſs for thirty Years together, purely upon a Chriſtian Account, and of his own free Heart, without all colour of external Juriſdiction, to viſit the tranſmarine Churches Lutheran and Calviniſtical, and by writing, perſonal Conference, and unwearied Travels, to reconcile them touching Predeſtination, Chriſt's Ubiquity, and the Sacrament; tho the Succeſs was not anſwerable, through the unreaſonable Stiffneſs of the Lutheran Party.

ty. And in the Reign of King *Charles* II. Mr. *Thomas Gouge*, a Nonconforming Presbyter, did for ſeveral Years together in Perſon uſe to viſit all the Counties in *Wales*, purely upon a Chriſtian Account, at his own Charge, without all ſhew of external Juriſdiction, having the Bible for his Warrant, and the Glory of ſerving God and doing Good, for his Reward, making it his buſineſs to promote Religion and Learning. An Apoſtolical and moſt bleſſed Work, and not without great Succeſs.

24. True it is, that the Diſtinction between Biſhop and Presbyter is of great Antiquity and large Extent. But that in the time of *Cyprian* it imported more, than with us at this day doth the Diſtinction between the Dean and Chapter of each Cathedral Church, between the Warden and Fellows of *Manchester*, between the Pariſh-Miniſter and his Curate, will not be eaſily proved. Now all know that all theſe are but one Order in the Miniſtry, and this Inequality is not at all inconſiſtent with the Principles and Practice of the Presbyterian Brethren.

25. Finally, the great Principle of thoſe of the Church of *England*, who hold Ordination by Presbyters without a Biſhop to be invalid, is this, that to every Church there ought by God's Law to be a Biſhop; and no Biſhop, no Church ordinarily. Now either they will ſtand to this their Principle, or they will not. If not, then they undo their whole Cauſe, and ſtultify themſelves. If yea, then alſo their Cauſe cannot ſtand: for they will not deny the Pariſh-Churches to be true Churches. But theſe in *England* are more than nine thouſand, and the Dioceſan Biſhops are but ſome ſix and twenty. Can ſix and twenty Men be Biſhops to more than nine thouſand Churches, if to every Church there muſt be a Biſhop? Either then you muſt grant that the Pariſh-Churches are not true Churches, and then Separation from them is a Duty, and you yield the Cauſe to the Browniſts: Or, if you admit them to be true Churches, upon your own Grounds you muſt needs yield that the ſeveral Pariſh-Miniſters, who are but Presbyters, are as true Biſhops as they are Churches; and then Ordination by them without a Dioceſan, muſt needs be valid; and Dioceſan Biſhops are no Biſhops of God's making. This then is the Iſſue of the Matter, that the Pariſh-Miniſters who are but Presbyters, are Biſhops of God's making, and Dioceſan Prelates are Biſhops of Man's making.

The Nullity of all external Juriſdiction in the Church, not derived from, and dependent on the State.

1. THere cannot be external Juriſdiction without external Supremacy. For all Juriſdiction doth neceſſarily import a Supream, in whoſe Sentence and Deciſion all contending Parties are to acquieſce, and from whom there can be no Appeal. Therefore there cannot be external Juriſdiction without external Supremacy. Now under God all external Supremacy is in the State. *Let every Soul be ſubject unto the higher Powers*, *Rom.* 13. 1. that is, thoſe who bear the Sword, as is afterward declared, *ver.* 4. and the Context plainly ſhews. *Submit your ſelves to every Ordinance of Man for the Lord's ſake: whether it be to the King, as ſupreme; or unto Governours, as unto them that are ſent by him for the Puniſhment of Evil-doers, and for the Praiſe of them that do well:* 1 Pet. 2. 13, 14. Herewith agrees the old Oath of Supremacy, and the 37*th* Article of the Church of *England*, unanimouſly ſubſcribed by the Epiſcopal and Preſbyterial Clergy.

2. To ſet up a contrary external Juriſdiction and Supremacy in the Church, is to overthrow the Nature of the Church, and to undermine the State, and to act contrary to the Example of Chriſt and his Apoſtles, and to imitate *that Man of Sin, the Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped.* 2 Theſſ. 2. 3, 4.

3. Chriſt himſelf, conſidered as Man, in the Days of his Fleſh, and State of Humiliation, had no external Juriſdiction; he exerciſed none, he claimed none, but diſclaimed it, ſaying, *My Kingdom is not of this World*, John 18. 36. *Man, who made me a Judg, or a Divider over you? Luke* 12. 14. It belonged not to him to exerciſe external Juriſdiction, but to be *a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers*, Rom. 15. 8. *He came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many*, Mat. 20. 28. And therefore in Obedience to God, and out of Love to us, he owned and ſubmitted to the Juriſdiction of the Roman Preſident in *Judea*; *He humbled himſelf, and became obedient unto Death, even the Death of the Croſs*, for a Pattern to all his Followers and Diſciples, and to ſhew that his Kingdom was not of this World: *Phil.* 2. 8. *John* 19. 11. 1 *Pet.* 2. 21.

4. All external Juriſdiction is neceſſarily either ſupreme or ſubordinate. But Chriſt, conſidered as Man, in his State of Humiliation, had neither. Not ſupreme: for if you ſuppoſe him to have external ſupreme

preme Juriſdiction, you make him a meer Man, a worldly Monarch, the ſame for Kind with *Ceſar*, and then he is not the true Meſſias. Not ſubordinate: for if you ſuppoſe him to have external ſubordinate Juriſdiction, ſo alſo you make him a meer Man, a worldly Deputy and Lieutenant, the ſame for Kind with *Pilate*, having all his Power from *Ceſar*, and then he is not true Chriſt.

5. The Apoſtles of Chriſt renounced all manner of external Juriſdiction, as well knowing that *the Diſciple is not above his Maſter, nor the Servant above his Lord*, Mat. 10. 24. Chriſt as Man, in his State of Humiliation, having no external Juriſdiction, he could communicate none to his Apoſtles. After his Reſurrection he ſays to them, *As my Father hath ſent me, even ſo ſend I you*, John 20. 21. Now the Father ſent Chriſt as Man, in his State of Humiliation, compleatly furniſhed with ſpiritual Wiſdom, Grace, Holineſs, Power, Authority, and Ability for the Work of the Miniſtry, but without all external Juriſdiction, it no way ſuting with his Perſon and Office. The Apoſtles contented themſelves with Miniſterial Authority, as Stewards of the Myſteries of God, without all external Juriſdiction: *Not for that we have Dominion over your Faith*, 2 Cor. 1. 24. They had no Dominion over the Faith and Conſciences of God's People, neither over their Bodies, nor over their Souls, and therefore no external Juriſdiction.

6. Hence the Apoſtle *Paul*, in a Point of Controverſy between him and the Jews touching the Way of Religion, who proſecuted him before one of the Roman Lieutenants in *Judea*, juſtly appealed to *Ceſar*, as under God ſole Supream over *Paul* and his Accuſers, and the whole Roman Empire, as to external Juriſdiction, *Acts* 25. 11.

7. King *Solomon* did rightly in depoſing the High-Prieſt *Abiathar* for his Crimes, and ſetting *Zadok*, a worthy Man, in his room, 1 *Kings* 2. 26, 27, 35. Which had not been juſtifiable, if *Abiathar* had had ſupreme and independent Power and Juriſdiction: for *par in parem non habet poteſtatem*, one ſupreme and independent Power can have no Authority over another equally ſupreme and independent.

8. Church and State are truly diſtinct, but they are not two independent and ſovereign Powers. For the Church is the Body of Chriſt, wholly dependent on him as to inward ſpiritual Power and Juriſdiction, and wholly dependent on the State as to external Power and Juriſdiction. Whilſt ſhe keeps her ſelf thus humble, lowly and dependent, ſhe is glorious in the ſight of God, the Gates of Hell cannot prevail againſt her, ſhe is ſafe and quiet from fear of Evil. But when once ſhe affects to be independent, and aſſumes to her ſelf ſovereign Power over Mens Souls and Conſciences inwardly, and, *in ordine ad ſpiritualia*, over Mens Bodies,

Bodies, Estates and Civil Liberties, outwardly, she becomes Papal and Antichristian, the Synagogue of Satan, and not the Church of God.

9. We read of an Assembly and Consultation of the Apostles, and Presbyters, and Brethren at *Jerusalem* about Circumcision, *Acts* 15. and of Decrees ordained by the Apostles and Presbyters there, *Acts* 16.4. But we read of no external Jurisdiction exercised in this Assembly, here was no President but Christ, no Moderator but the Holy Ghost: Here was Order, Decency, Ministerial Authority, Wisdom, Holiness, the Presence of Christ exercising inward spiritual Jurisdiction in the Souls of the Apostles themselves, and the rest of the Assembly, and awing their Consciences inwardly with his Fear, but external Jurisdiction there was not any. If indeed *Cæsar* had presided in Person, as once *Constantine* did in the Council of *Nice*, or if he had deputed some Agent or Lieutenant to preside in his Name and Stead, and to give Imperial Sanction to the Decrees, then there would have been external Jurisdiction exercised: but there being no such Sanction, there could be no external Jurisdiction, it was an orderly Assembly, wherein Christ was graciously present by the invisible Operation of his Word and Spirit, but no Juridical Court.

10. Mr. *Gillespy*, an eminent Asserter of the Presbyterian Way in *Scotland*, in his *Aaron's Rod*, Book 2. chap. 6. in the Contents of the Chapter, confesseth, That if Princes and Magistrates be the Officers of Jesus Christ the Mediator, it *will do much in the Decision of the Erastian Controversy*. Now it is certain *de facto*, that they are: For all Power in Heaven and on Earth is given unto Christ our Mediator, and his Kingdom ruleth over all the Angels, and over all Earthly Princes and Magistrates, and all other Men on Earth, for the good of Militant Saints, and in order to the carrying on the great Work of Redemption by Faith in the Souls of Sinners.

Eph. 1. 20, 21, 22, 23. Mat. 28. 18 Phil. 2. 8, 9, 10.

11. Tho Heathen Princes and Magistrates by the bare Light of Nature cannot know Jesus Christ our Mediator; yet they are bound to know God, and to glorify him as God, to be just, and to rule in the Fear of God, to be godly themselves, and all that in them lies to promote Godliness in their Dominions and Jurisdictions, to protect the Good, and be a Terror to the Wicked; *parcere subjectis, & debellare superbos*. Now in these things consisteth the Kingdom of Christ our Mediator.

Jus divinū regiminis Ecclesiastici. *p.* 43. *Mr.* Jeanes *of the Fulness of Christ* *p.* 43.

12. Tho the Church on Earth can subsist without a Christian Magistracy, as it hath done many a time; yet it cannot in an ordinary way subsist without a Magistracy: for without Magistracy Humane Society cannot subsist; there will be no Order, no Government, no Restraint of Sin; Mankind will not be a Society, but a Rout of lawless, belluine,

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and ungoverned Men. No Society, no Ecclesiastical Society, and consequently no Church. Therefore Jesus Christ our Mediator, and God in and by him, is the Author of Magistracy, as a thing very useful for the Good of Mankind in general, and of the Church Militant in special. And therefore those do greatly mistake, who hold that Magistracy is but an Accident to the Church; *quod potest adesse vel abesse absque subjecti interitu.*

13. The Gospel may be taken two ways, strictly and largely. Taken *strictly*, so it means God's Gift of Christ, and Life eternal in him, to all the Elect through Faith; and thus Princes and Magistrates have not their Authority by the Gospel. Considered *largely*, so it comprizeth the Principles, Rules and Maxims of Natural Religion, common to us and Heathens, and whatsoever is useful to Humane Society, and to the uphold of Order, Godliness, and true Religion among Men; and thus Princes and Magistrates have their whole Office and Authority by the Gospel.

14. Tho under Christ our Mediator the Prince hath Imperial, Independent, and Supreme Power over all in his Dominions, as to coercive Rule by the Sword; yet still he is under Christ the Mediator, and accountable to him, who is King of Kings, and Lord of Lords, and at the great Day will sit in Judgment upon all the Princes and Potentates of the Earth, and the Good he will adjudg unto everlasting Joy, and the Wicked unto everlasting Fire.

15. Dr. *Parker*, afterward Bishop of *Oxford*, in his Book of Religion and Loyalty, *par.* 1. *p.* 28. says, *It is but a crude Expression (not to call it profane, because it is so common by customary Mistake) to affirm, that Kings are Supreme Governours under Christ. They are, and ever were so under God, but so as to be superiour to Christ, as Christ is Head of his Church within their Dominions: for as Head of his Church, he ever owned himself subject to the Temporal Powers.* There are others * who hold the Kingdom of Christ to be twofold, one as he is God, and another as he is Mediator. These are great Errors.

* *Mr.* B[illegible]rough's Irenicum *p.* 21. *Mr* Per[illegible] *Reform*[illegible] *Catholic*[illegible] *in the T*[illegible] *concerning Supremac*[illegible]

16. As Christ is but one Person, the Word made Flesh, one *Immanuel*, in whom dwelleth all the Fulness of the Godhead bodily; so the Kingdom of Christ is but one, ruling over the whole World in general, for the Good of Militant Saints in special. And tho Christ as Man, in the Days of his Flesh, and in his State of Humiliation, owned himself subject to the Temporal Powers; yet as now he is, and since his Ascension hath been in his State of Exaltation at God's right Hand in Glory, he is, hath been, and ever will be Superiour to all Temporal Powers. It is Christ purposed to be Mediator, who raised up *Moses*, *Joshua*, *David*, *Cyrus*, *Alexander* the Great, and the rest of Kings and Princes under the Old

Testament, and was the Author of Magistracy then: and it is the same Christ, who being Mediator, according to his eternal Purpose, raised up *Vespasian*, *Titus*, *Trajan*, *Constantine*, *Charles* the Great, Q. *Elizabeth*, and the rest of Kings and Princes since his Ascension, and who is the Author of Magistracy under the New Testament. Tho the Mediator be Man, yet not a mere and bare Man, but that Man *in whom dwelleth all the Fulness of the Godhead bodily*, Col. 2. 9. And he only is Mediator.

17. Bp *Andrews* holds but one Place wherein external Ecclesiastical Jurisdiction is founded, and that is *Mat.* 18. 17. *Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen Man.* By these Words he supposeth the major Excommunication appointed of Christ. *De exteriore foro ibi agitur; exterioris fori jurisdictio, illo, nec alio loco fundata est*; there Christ treats of the exteriour Court; the Jurisdiction of the exteriour Court is founded in that Place, and no other.

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18. But herein Bp *Andrews* contradicts himself, and the unanimous Judgment of all sound Divines, who hold it for a sure Axiom, that the Gospel doth not make void, but establish Civil Order and Government, founded in Nature and Natural Religion, common to us and Heathens. Christ came not to alter, unhinge, and overthrow the mutual Ties and Offices of Husband and Wife, Parents and Children, Master and Servant, Prince and People; but rather by his Example, and the Effusion of his Grace upon his Disciples and Followers, to render them more sacred and inviolable. But how can this consist with his supposed Institution of a new exteriour Court, and a new exteriour Jurisdiction in the Church, superiour to, and not dependent upon the State? For such a new exteriour Court, Supremacy and Jurisdiction, is plainly Papal, inconsistent with, and repugnant to the supream Authority of Kings and Princes, and Sovereign Civil Rulers, in their several Territories and Dominions.

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. Id. ib.
43.

19. And therefore it is evident, that in these Words, *Tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen Man*, Christ instituted no exteriour Court, no exteriour Jurisdiction in the Church. But this is one of those Divine Rules which concern the inward Court of the Heart, and the Jurisdiction of Christ there: for this and the like holy Rules and Laws he doth by supernatural Grace write in the Hearts of God's Elect, who are his Church, the Mystical Body of Christ, and thereby doth teach and enable them to shun the Society of obstinate and unreformable and incorrigible Sinners, and to put a due difference between the Precious and the Vile, Penitent and Impenitent ones, to use their best endeavour privately and publickly to draw a scandalous Brother to Repentance and holy Amendment; and if after all,

all, he will not be amended, to leave him to God. So that this whole Precept concerns the Conſcience and inward Man, and the ſovereign Juriſdiction of Chriſt over the Heart inwardly, and doth not at all concern external Juriſdiction, nor give any colour for the founding of a new external Tribunal, and external Juriſdiction in the Church, ſuperiour to Civil Supremacy, and the Authority of ſovereign Princes; no ſuch Thought could come into Chriſt's Heart.

20. Finally, all Juriſdiction is neceſſarily either ſpiritual and internal, or temporal and external. Spiritual and internal Juriſdiction is the abſolute Prerogative of Chriſt, and of God in and by him, and is not communicable to any meer Creature. Tho Chriſt make great uſe of Biſhops, Paſtors and Miniſters in his Church; yet he himſelf is ſole Head of it, and ſole Lord and King of the Conſcience and inward Man. He dwells in the Hearts of his People by Faith, and all both Angels and Men owe abſolute Subjection to him, and to his ſupreme Juriſdiction, for the everlaſting Good of Militant Saints. Temporal and external Juriſdiction is communicated by Chriſt to ſuch in each Nation as bear the Sword, and are ſupreme Governours under him: and ſo what external Juriſdiction is regularly exerciſed by any in the Church, is not from Chriſt, but from the State; and therefore the Juriſdiction of all the Eccleſiaſtical Courts in *England*, is not by Divine, but Humane Law, dependent on the King and Parliament. And all Proteſtant Divines agree, that Jeſus Chriſt the Mediator is Author of Magiſtracy; but many of them, I confeſs, hold, that he is not ſo *as* he is Mediator, but *as* he is God. Do but ſet aſide this one very little word *as*, and we are all agreed againſt Arians, Socinians, and all other Impugners of Chriſt's Deity and ſupreme Authority.

The Biſhops are not Spiritual, but Civil and Temporal Lords, and their Courts accordingly Civil and Temporal Courts.

1. THat they are Civil and Temporal Lords is evident, for that they are made Lords by the King and State, as truly as the Temporal Lords, thoſe I mean who really are ſo, and are ſo called. But no earthly King or State can make a Spiritual Lord, none but God and the Lord Jeſus Chriſt can do that.

2. The Office of a Biſhop, as the Office of an Apoſtle, is common to a *Peter* and a *Judas*, to godly and ungodly Men. But nothing common to godly and ungodly Men, can be a ground of ſpiritual Lordſhip and Dominion: becauſe every ungodly Man, while ſuch, is a ſpiritual Slave, a Slave of Sin, a Bondſlave of Satan. And as no Man can in the ſame inſtant be both alive and dead, both godly and ungodly; ſo can no Man in the ſame inſtant be both a ſpiritual Lord and a ſpiritual Slave, becauſe they are contradictorily oppoſite.

3. Spiritual Lordſhip and Dominion is founded in heavenly Grace, and in ſpiritual Worth and Merit. And thus all godly Men and godly
v. 1. 5,6. Women are ſpiritual Lords, in ſuch ſort as they are ſpiritual *Kings and*
l. 3. 28. *Prieſts unto God*, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for they are all one in Chriſt Jeſus.*
Cor. 3. *All things are theirs, whether* Paul, *or* Apollos, *or* Cephas, *or the World, or*
1, 22, 23. *Life, or Death, or things preſent, or things to come; all are theirs, and they Chriſt's, and Chriſt is God's.* So that if Biſhops be godly Men, then they are ſpiritual Lords, not becauſe they are Biſhops, but becauſe they are godly, in common with all other godly Men: But if they be ungodly Men, then they cannot be ſpiritual Lords.

4. Biſhop *Bonner* and Biſhop *Gardiner*, in the Reign of Queen *Mary*, were Civil and Temporal Lords, made and upheld by the State; and ſo now are the Popiſh Biſhops in *France*: and Civil Honour is due to them, as to any other Temporal Lord made and upheld by the State. But ſpiritual Lords they are not, but ſpiritual Slaves, lorded over by baſe and impotent Luſts, becauſe they do like the Idolatrous Worſhippers in *Iſrael* in the time of the Prophet *Elijah*, who did halt between God and *Baal*; ſo do the Popiſh Biſhops, they join Idolatry with the Worſhip of the true God, and adhere to, and confederate with the Antichriſtian Biſhop of *Rome* againſt God's true Church and People: and thoſe Words of the Apoſtle may be truly applied to them; *Their Feet*

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are ſwift to ſhed Blood: Deſtruction and Miſery are in their Ways, and the Way of Peace have they not known: There is no Fear of God before their Eyes. And if ſuch Men be ſpiritual Lords, then I confeſs I know not what ſpiritual Lordſhip and Dominion is. Rom. 3. 15

5. Chriſt at his Aſcenſion *gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers.* But none of theſe, in reſpect of their Office and Calling, were ſpiritual Lords, but Miniſters of the Goſpel, appointed and given by Chriſt *for the Work of the Miniſtry*; which is a thing very different from lording over God's Heritage, plainly forbidden by the Holy Ghoſt, 1 *Pet.* 5. 3. Eph. 4. 11, 12

6. *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers.* By which it is plain that the Apoſtles are the chiefeſt Miniſters in the Church, and ſo acknowledged by all. Biſhops cannot be ſuperiour to them. But the Apoſtles were not ſpiritual Lords in reſpect of their Office. *Let a Man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God*, and not as of ſpiritual Lords. And again, *Not for that we have Dominion over your Faith.* But if in reſpect of their Office and Function they were ſpiritual Lords, then they muſt needs have Dominion over our Faith, and be Lords and Maſters of it no leſs than Chriſt. *One Lord, one Faith, one Baptiſm*, Eph. 4. 5. To us Chriſtians there is *but one Lord Jeſus Chriſt*, 1 Cor. 8. 6. who is the ſole Lord and Maſter of our Faith, as being *the Author and Finiſher thereof*, *Heb.* 12. 2. 1 Cor. 12, 28. 1 Cor. 4. 1. 2 Cor. 1. 24.

7. *Elijah* being a Man of God, an eminent Prophet, and a Perſon of extraordinary Note and Renown with all God's People in *Iſrael*, becauſe of his extraordinary Worth, therefore good *Obadiah* did well in performing to him extraordinary civil Reverence and Honour: for he *fell on his Face, and ſaid to* Elijah, *Art thou that my Lord* Elijah? This was more than ordinary Worſhip and Reverence, and yet it was but Civil. For if it had been more than Civil, no doubt but *Elijah* would have refuſed it, and checked him for it, like as *Peter* did *Cornelius*, and the Angel *John*. 1 King. 18. 7.

8. When *Cornelius* met the Apoſtle *Peter, and fell down at his Feet, and worſhipped him*, as though he had been a ſpiritual Lord, and more than a Man, *Peter* tacitely reproved him for it, and refuſed ſuch kind of Worſhip, *ſaying, Stand up, I my ſelf alſo am a Man.* So when the Apoſtle *John fell down to worſhip before the Feet of the Angel*, he forbad him, ſaying, *See thou do it not, for I am thy fellow-Servant: —— worſhip God.* Thereby plainly intimating, that Religious and Spiritual Worſhip is due to none but God, and that more than Civil Worſhip and Reverence may not be given to the higheſt Angel, to the moſt noble Creature, Acts 10. 25, 26. Rev. 22. 8, 9

ture,

ture, as being but our Fellow-Servant, and not God. But if Biſhops were, in reſpect of their Office, Spiritual Lords, then we ſhould be bound to adore them as God, and as the Lord Jeſus Chriſt, who is true God, equal with the Father; which would be Idolatry.

9. Our Saviour perceiving this Sin of Papal Lording over God's Heritage, to be creeping in among the Apoſtles, preſently *called them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe Dominion over them; and they that are great, exerciſe Authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your Miniſter; and whoſoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many.* Mat. 20. 25, 26, 27, 28.

10. Dr. *Gr. Williams*, in his Book of *the True Church*, p. 899. holds that *theſe Words of Chriſt do moſt plainly prove a Superiority and Inferiority among theſe Eccleſiaſtical Governours.* Indeed theſe Words do not hinder but that the Apoſtles were bound to ſtrive with holy Emulation to excel one another in inward Heavenly Graces and Vertues, in Faith, in Hope, in Love, in Humility, in Meekneſs and Lowlineſs of Mind, and labouring in the Word and Doctrine for the Converſion of Souls, and the Inlargement of God's Church by the Increaſe of Believers: like as the Apoſtle *Paul* did exceed and go beyond all the other Apoſtles in Miniſterial Labour and Diligence, himſelf truly ſays, *I laboured more abundantly than they all*, 1 Cor. 15. 10. But nothing can be more plain than that Chriſt in the forementioned Words doth abſolutely forbid the Apoſtles all Lording and Domination over one another, all Striving and Competition for Eccleſiaſtical Rule, Authority and Juriſdiction over one another, all Affectation, Claim and Exerciſe of Imperial Power over one another: for they were all equal in Office, Brethren in the Miniſtry, Fellow-Apoſtles; no one was Pope and Monarch over the reſt, neither might be.

11. If Biſhops were Spiritual Lords, in reſpect of inward ſpiritual Worth and Goodneſs, then they would be Spiritual Lords while they are but Presbyters, and before they are made Biſhops: For firſt they are Presbyters, which the Advocates for Prelacy ſuppoſe to be an Order or Degree in the Miniſtry inferiour to a Biſhop. Now it is plain, that what inward ſpiritual Worth and Goodneſs is in the new-made Biſhop, it was in him before he was Biſhop, even whilſt he was a Presbyter. But no one did repute him a Spiritual Lord while he was but a Presbyter, though he was a good and worthy Man. His aſſuming of the Epiſcopal Office adds no inward ſpiritual Worth and Goodneſs to his Soul, it being but a thing common to worthy and unworthy Men. Mr. *Prideaux* in

in his Introduction for reading all sorts of Histories, *pag.* 67. divides the Bishops of *Rome* into seven Ranks, 32 good Bishops, 33 tolerable Archbishops or Patriarchs, 38 usurping *Nimrods*, 40 luxurious Sodomites, 40 Egyptian Magicians, 41 devouring *Abaddons*, and 20 incurable Babylonians.

12. It is then plain, that Lord-Bishops are so by Humane Law, and not by Divine Law; they are made by Man, and not by God; their Office, Power and Authority, as they are Lord-Bishops, is Humane, and not Divine; I say not that it is unlawful, but that it is not Divine; many things are lawful, which yet are not Divine: as the Offices of Constables, Head-Constables, Sheriffs, Mayors, Lord-Chancellors, and Keepers of the Great Seal, are all lawful; and yet they are not Divine and Evangelical, but Humane and Civil.

13. Lord-Bishops being but Civil and Temporal Lords, of Man's making, their Courts cannot be Spiritual Courts, but only Civil and Temporal. By Permission of the King and Parliament, they hold their Courts, not expresly in the King's Name, but in their own Name. Yet are they nevertheless, but Civil and Temporal Courts, deriving their Authority from, and dependent on the King and Parliament, which under God are the highest Judicature in this Nation, from whom there lies no Appeal save to God. But there lies an Appeal from the highest Ecclesiastical Court in the Nation to the King and Parliament. The contrary Doctrine brings in foreign Jurisdiction, and sets up the Papacy, and is destructive both of Church and State.

14. Many of the Nobility and Gentry of *England*, and others of the Laity, hold Courts, not expresly in the King's Name, but in their own Name. And yet no one doubts but that they are Civil and Temporal Courts, derived from, and dependent on the Crown; and there lies an Appeal from them to a superiour Civil Court.

15. True it is, that in the first Ages of the Church after Christ's Ascension, the Holy Ghost by *Paul* reproves the Christians at *Corinth*, for going to Law with one another, before the Heathen Judges, about worldly and secular Matters, there being then no Christian Magistracy: *I speak to your Shame. Is it so, that there is not a wise Man amongst you? no not one that shall be able to judg between his Brethren?* Upon which it is like the Christians from thenceforth did desist from going to Law with one another, before the Heathen Judges, about small Matters pertaining to this Life, and chose some judicious and understanding Christian as an Umpire or Arbitrator, for the ending and deciding of their litigious Causes about worldly Matters; which continuing for some hundreds of Years unto the Reign of *Constantine* the first Christian Emperor, it is very 1 Cor. 6. 5.

ry likely that he by his Imperial Sanction confirmed the aforesaid Apostolical Decree, and the Way of the Primitive Churches ending and deciding their Suits about Secular Matters, pursuant to, and grounded on the same; and did enlarge and add to it, and so made it an Ecclesiastical Court, and called it the Bishops Court, and the Judg thereof the Bishops Chancellor, or the Chancellor of the Ecclesiastical Court. But before this Sanction by the Emperor, it was no Ecclesiastical Court, neither had it any Ecclesiastical Jurisdiction; it was only a prudential Institution, without all external Jurisdiction.

16. The King of *England* is by God's Grace a Christian King. Being so, he must needs be a Christian; and, as such, he is a Member of God's Church in *England*, in common with all other Christian People therein; and he is no more, he is not Head thereof: for only Christ is Head of God's Church in *England*, like as he is sole Head of the whole Church on Earth; it being a Contradiction to be sole Head of the whole, and not of every Part. Considered as a King, so he hath no more Power and Jurisdiction over the Church and its Causes, than he would have if he were a Heathen King; his being a Christian doth not inlarge and add to his Regal Power, but only qualify him, supposing him truly godly, with Grace and Spiritual Wisdom, to use his Regal Power aright for God, which a Heathen King cannot.

17. The King is sole Supream, under God and Christ the Mediator, over all the Souls in the Nation, as to coercive Rule by the Sword; yet is he limited by fundamental Laws, whereby the Rights of Prince and People mutually consist, and which he is bound inviolably to observe. But all his Power is only Civil and Temporal, and not Spiritual; and therefore he can grant no Spiritual Jurisdiction, he can create no Spiritual Office. For no Effect can exceed its Cause, neither can the Streams differ in kind from the Water in the Fountain.

18. The King and Parliament will meekly and reverently hear a common Presbyter or Minister preach the Gospel, and be awed by the Word in his Mouth as the Word of God, and not the Word of Man, though Man be the Preacher; and they will reverently own and submit to Baptism and the Lord's Supper dispensed by him, as Divine, and not Humane Institutions. Convincing Evidence will go along with the Preacher's Word, being scriptural, sound, good and faithful; whereby it will evidence it self to be Divine, and from above, to all such as believe; it will to them be the Savour of Life unto Life; and the rest who do not believe, yet will stand condemned by it, and it may be, with *Felix*, tremble under it, as being, through their own Sin, the Savour of Death unto Death to them. Here it is plain, Jesus Christ, as sole Lord

of

of the Conſcience, doth by the Miniſtry of a weak Man, a co[illegible] Presbyter, exerciſe Spiritual Lordſhip and Juriſdiction over the King, and all the Lords and Commons inwardly, in each one's Boſom, over ſuch as are good willingly and in Love, over ſuch as are wicked againſt their Will: for if wicked ones might have their Will, they would all be above God, and lord over him at their pleaſure.

19. But now if this or that Eccleſiaſtical Court ſhould claim to it ſelf ſovereign and independent Juriſdiction, and ſhould ſummon the King and Parliament to appear at its Tribunal, under pain of Excommunication, would they think themſelves obliged to obey, and make their Appearance, and be uncovered, and ſubmit to the Sentence of the Eccleſiaſtical Judg, as ſome of the Roman Emperors have done to the Pope, even to the holding of his Stirrup, and letting the Pope tread upon the Neck of the Emperor? I trow not.

20. By which it is plain that the Lordſhip and Juriſdiction of the Biſhops and their Courts, is not Spiritual, but Civil and Temporal; Humane Law ordains it, and Humane Law may take it away; lawful it may be, but Divine it is not. But the Evangelical Miniſtry conſiſting in Authority to preach the Goſpel, to diſpenſe the Sacraments, to labour in the Word and Doctrine, to overſee the Flock of Chriſt, and perpetuate the Church to the End of the World; this Evangelical Miniſtry, which is common to the Biſhop and the Presbyter, is not Humane, but Divine; it is not Civil and Temporal, but Spiritual and Supernatural; it doth not ſubſiſt by an Arm of Fleſh, but by the Word of God, againſt which the Gates of Hell ſhall not prevail: for Jeſus Chriſt who is the [illegible] of it, is the Living God, King of Kings, and Lord of Lords, [illegible] the only Potentate, who will have a Church up[illegible] Number of faithful Ones, with whom he hath promiſed to be unto the End of the World. Hitherto he hath made good his Word, and been too hard for all his Adverſaries. *Bleſſed are all they that truſt in him.* Pſal. 2

21. If indeed the Church of God were not a Spiritual, but a Political [illegible] then all both Biſhops and Presbyters muſt needs be Spiritual Lords and Eccleſiaſtical Monarchs. But it is as certain that the Church of God is a [illegible], and not a Political Society, as it is certain that it is the [illegible] God by Faith in Chriſt, and not the Church of Man.

[illegible] be *Proceſſus in infinitum*, infinite Proceeding. For [illegible] we muſt needs come to ſome firſt in whom the [illegible] was penitent *Adam* and *Eve*, the common Pa[illegible] not to be doubted but that God after their Fall gave them Repentance and Pardon, through Faith in Chriſt the promi-

 ſed

ed Seed, and ſo made them a ſpiritual Society, and the firſt Church of the Redeemed, as Dr. *Field* in his firſt Book of the Church, *chap.* 4. ſheweth, agreeably to God's Word, and the Grounds of Religion, *Gen.* 3. 15. But *Adam* and *Eve*, two Perſons, one Husband and one Wife, could not be a Political Society, becauſe they were a Conjugal Society, as they were Husband and Wife, and a Spiritual Society, as they were true Believers in Chriſt the promiſed Seed; both which Societies differ in kind from Political Society, as all agree.

23. Upon the increaſe and multiplication of ſincere Converts, and Perſons regenerate, there was a continual *Addition to the Church of ſuch as ſhould be ſaved*, Acts 2. 47. The Incarnation, Life, Death, Reſurrection and Aſcenſion of Chriſt doth not alter the intrinſecal Nature of God's Church, which is the ſame for ſubſtance in all Ages, the Saints before Chriſt being ſaved through Faith in him as promiſed, and the Saints after Chriſt being ſaved through Faith in him as exhibited, he being *the ſame yeſterday, and to day, and for ever*, Heb. 13. 8. The Apoſtles Commiſſion was not to make a new Church, differing in kind and ſubſtance from what had been before, but to preſerve that Church which was already in being, and which Chriſt left on Earth at his Aſcenſion, and by their Apoſtolical Labours to inlarge and add to it, and to make believing Jews and Gentiles one holy Society in Chriſt, not a Political Society, ruled by the Apoſtles as Eccleſiaſtical Monarchs and Spiritual Lords, but a Heavenly Society, ruled by the Apoſtles as ſpiritual Guides and Overſeers, through Faith in Chriſt, the ſole Lord and Head of the Church.

24. Anciently *God led his People like a Flock, by the Hand of Moſes and* Aaron, *Pſal.* 77. 20. And ſo he leads his People now [illegible] by the Hand of the Prince and the Paſtor; the Prince as Political Governour, ruling by the Sword; and the Paſtor as Spiritual Governour, ruling by the Word, by holy Doctrine, by diſpenſing Baptiſm and the Lord's Supper according to Chriſt's Inſtitution, by making himſelf an Enſample to the Flock. So that tho the Paſtor be a Ruler and Governour, yet he is not a Political Governour, he is not an Eccleſiaſtical Prince, a Spiritual Lord, an ambitious Prelate, but a Miniſter of Chriſt. And to make the Paſtor by Divine Law a Political Governour of the Church, is to make him a Pope, an Antichriſtian Subverter of the lawful Supremacy of the Prince, and a ſacrilegious Invader of the Sovereignty of God, *by whom Princes rule*, Prov. 8. 15.

25. It is very evident that the Apoſtles themſelves were but Presbyters, tho they were not ordinary and common Presbyters; they were furniſhed with extraordinary Gifts and Graces for the Work of the Miniſtry,

nistry, and infallibly inspired in the execution of their Office, tha. might be Master-Builders in God's Church. But still they were b Presbyters, though extraordinary and preeminent ones: and therefore *Peter*, the first and Foreman of all the Apostles, writing to ordinary and common Presbyters, stiles himself *Com-Presbyter*, their Fellow-Presbyter, 1 *Pet.* 5. 1. And if those Bishops of our time, who claim to be Successors of the Apostles, and superiour in Office, Power and Authority to common Presbyters, would but join Apostolical Wisdom, Meekness, Goodness, Piety, Love to the Truth, Labour in the Word and Doctrine, and Constancy in Well-doing, with Apostolical Power and Superiority, we would all reverence them as Apostles of Christ, as Divine Officers, as most worthy Instruments of God's Glory, and think all the Churches happy in their Ministry. But while they contend for Apostolical Power, Preeminence, and Superiority by Divine Right, as to the Government of the Church in ordinary, and suffer common Presbyters and Curates to excel them in the most principal part of the Apostolical Office, which is labouring in the Word and Doctrine, and lay the Peace and Unity of God's Church upon *weak and beggarly Elements*, *Gal.* 4. 9. upon things no ways necessary to Holiness, and Unity in Christian Faith, Hope and Love, and had rather be a Sect and Party by themselves, than unite with their Christian Brethren upon Apostolical, Divine and Scriptural Terms; in truth they undo their own Cause, grieve the Hearts of the Righteous, encourage the Wicked, and give great advantage to the Papists, and bring our Nation low, and greatly sin against God and their own Souls.

26. [illegible] and Maxim consented to by all, that *in æquali jure melior* [illegible], where two or more are Competitors for a thing and one only can have it, it is to be adjudged to him that is in possession, that so there may be an end of all Strife, and the Course of the World may be in quiet. Now I would know of those Protestant Brethren, who condemn the Papacy, and yet contend that the Universal Church on Earth is a Political Society consisting of two Parts, a ruling and a ruled Part, which was the sole supreme ruling Part of the Universal Church on Earth at the beginning of the Reformation by *Luther*? 1. They cannot say and prove that Christ was: for Christ is God, and God cannot be a bare ruling Part; because a Part, as such, is imperfect, is not all in all. But God cannot be imperfect, he cannot but be infinitely perfect, [illegible] all, 1 Cor. 15. 28. *He worketh all in all*, 1 Cor. 12. 6. *Of him, and to him are all things*, Rom. 11. 36. To make him a meer Political Ruler, and governing Part of the Church is to make him a meer Man, a worldly Monarch, an impotent, base and preca-

[illegible]carious God. 2. Of necessity the Bishop of *Rome* was the sole supream ruling Part of the Universal Church, *Episcopus primæ Sedis*, as *Peter* among the Apostles, chief Ecclesiastical Monarch: for no other laid claim to the Ecclesiastical Supremacy, no other was in possession of it: and therefore upon the Principles of those Brethren against whom I now argue, the Protestants universally, and the Church of *England* particularly, were guilty of damnable Schism and Rebellion, in breaking off from, and setting themselves against the Papal Supremacy, and are bound to turn Papists as of necessity to Salvation, and to the Being and Unity of the Universal Church; which, according to their Principles, cannot consist without a ruling Part, without a Political Governour, that is, in plain English, without a Pope.

27. But if this Principle of theirs, that the Church of God is a Political, and not a Spiritual Society, fail and prove [illegible], as it needs must, or I am deceived in the Grounds of Religion, and do not understand the [illegible] the [illegible]ation of Presbyters [illegible] without [illegible] and those of the Church of E[illegible] [illegible] because [illegible] Presbyters without a Bishop, to be no Ministers of Christ, and consequently the S[illegible] [illegible] ties, do greatly [illegible] *Church*, [illegible] such oth[illegible] on by a Bishop, [illegible]

F I N I S.